NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III. SATURDAY, SEPTEMBER 27, 1834. NO. 48.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA.

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P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or $2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

POWER OF TRUTH--The Convert.

So powerful is the force of early instruction, that the opinions we imbibe in youth, however erroneous and destructive to our happiness, are adhered to with the most ardent and persevering attachment in after life. A wrong early religious education is much to be deplored; but when error has taken root in the tender mind, to disenthrall and unshackle it, naught is necessary, with the aid of reason, but the broad blaze and mighty influence of the bright luminary of that truth which will ultimately fill the whole earth with its radiant light.

The delightful village of B—— was the native residence of two young ladies, who, in point of respectability and natural accomplishments, were equals; but, in respect to their mental or religious education, there was a vast inequality. Clarissa and Emma were always intimate companions and confiding friends; not cold, formal, worldly friends, but their affection emanated from the altar of the youthful heart's pure devotedness. From their infancy they had seemed entwined together by a mutual and reciprocal attachment, which would have scarcely been exceeded by a sister's love. But, notwithstanding all this, there would at times a current of distant coldness infuse itself into the actions of Clarissa, which was the cause of much disquietude to her friend Emma.

The mind of Emma had early been impressed with the sentiments of benevolence and charity. The noble feelings of her heart had been gradually enlarged. The germs of 'good will to all' had been led to bud and expand. She had been taught to look through the bounteous provision of nature, up to the Father of mercies, and view him as her everlasting and almighty Friend. She had been educated upon the principles of pure and undefiled religion, which taught her to be virtuous for virtue's sake —that her ways are pleasantness, and her paths are peace, and that the reward for following her footsteps is sure to accompany the deed performed. With these principles implanted in her soul—principles which had grown with her growth, and strengthened by her daily experience—she was always cheerful and happy. Her mind was as calm as the peaceful slumbering lake, when not a breeze ruffles its bosom, or a cloud overshades its mirrored surface.

Far, far different was the religious education of Clarissa. Early had the heart chilling, withering doctrine of endless, interminable misery, with all its concomitant errors, been instilled into her tender mind. She had been taught that her Father in heaven hated the erring portion of his offspring—that the paths of religion and virtue were hard and thorny, and that the only inducement to pursue its rugged marks was the far off, uncertain reward of eternal happiness, and that the practice of wickedness in this world is the broad way of pleasure; and, as a preventive to the commission of crime, the awful fate of those who enjoyed the pleasures of this life were to experience in the next, were portrayed to her mind. Considering, as she did, that her future happiness was suspended upon the mere thread of life, it was not surprising that a shade was cast over childhood's amusements, or that her youthful pursuits were tinged with a kind of melancholy and doubt—that her feelings were in a measure benumbed, and that in her countenance an indescribable *something* was depicted, indicating languid hope, anxiety, and concern.

There had been a protracted meeting in the village. It had been a time of *usual* excitement. The cry of 'Woe! eternal woe!' had been raised. Ministerial eloquence had been employed in portraying, in vivid colors, the horrors of a future state, and the wailings of the lost. Clarissa, whose education and religious instruction predisposed her to be affected by such scenes, soon became the subject of excitement. The sentiments she heard were revolting, but she was told it was God's truth, and she believed it. She became more reserved, and serious —she became a convert.

Emma had seen her but once during the excitement, and Clarissa expressed her regret that she had not before called to see her. 'My dear Clarissa,' said Emma, 'as much as I esteem you, you know I am, as I always have been, averse to such scenes as have been acted for some days past. It gives me pain to see my friends in such distress, fearing that the God of love will hate and destroy some of his offspring.'

'O, Emma, that you knew how I have felt for you—how I have wished that you might repent before it is too late! O, do not depend so much upon the *love* of God, as not to fear his awful threatenings!' replied Clarissa.

Emma saw the state of Clarissa's mind, and that reasoning would be useless. She left her, observing, 'If, Clarissa, my heavenly Father has as much care and affection for me as you have, can you but think that I shall be safe?' And, thought she, what a character do the creeds of men ascribe to him who is full of mercy, thereby alienating the mind from the pure channel of divine love, and causing it to founder amid the quicksands of error.

Soon, however, the excitement diminished, and with it fell the excited feelings of Clarissa. Her hopes of future happiness began to darken, and gloom seemed to be throwing its sable shroud over all her intercourse with the world. She began to look more calmly at the reed on which she leaned, and then at the prospects of her own future safety. She saw it all dark and uncertain, and the contemplation filled her with incessant apprehension.

In Emma, Clarissa had always found, a friend, and to her she had related her doubts and fears. As they were one day conversing upon the subject of religion, having both been some time silent, each engaged with their thoughts, Clarissa thus interrupted Emma: Let me, my dear Emma, ask you one question. Why do I always see your countenance enlightened with smiles and cheerfulness, as I meet you pursuing your way to the house of God?'

'First, Clarissa,' said Emma, 'answer me one question. What makes you appear always sad and melancholy, and especially so when about entering upon, or attending to, the services of the sanctuary?'

'I feel it,' replied she, 'to be a solemn place—that I am in the immediate presence of God; but, Emma, my mind does not feel so much at ease as it ought to.'

'Let me, my friend,' said Emma, 'ask you, do you, can you, believe what you hear? If you do, it does not make you happy. The droppings of the sanctuary to you are more like the garments of mourning, than the oil of gladness. Your troubled mind is not eased, the balm of Gilead is not applied; but you are harrassed by distracting fears, lest in the last great day you shall be found wanting. Now, how can I be otherwise than cheerful, when going to church? We attend at different churches; and, my dear Clarissa, may not the difference in the preaching make the contrast in deportment? Do you not deceive yourself? When you enter the courts of the Lord, do you not do it with sorrowing? And, when you retire from thence, are not your spirits depressed, instead of elevated? And had you not many times much rather stay at home? And would you not better enjoy yourself, and feel much happier than you now do, did not a spectre of future woe continually flit before your mind, destroying your happiness, and rendering all the zest of life insipid? I speak plainly; but tell me, my friend, tell me frankly, is it not this that casts a shade over all your pleasures, and an impenetrable gloom around your heart?'

Emma had touched a tender chord, and Clarissa felt the force of the remarks. 'You know, you have read my heart,' said she, as a tear started from her eyelids. 'Often, Emma, when I strive to appear cheerful, I feel a weight upon my heart, that nothing can remove. I feel an aching void within, even in my happiest moments. Encircled as I am with friends, one would imagine I could not be otherwise than happy; but when I look around me, and think of an eternal separation from, it may be, my dearest friends, it fills me with anguish; yet, Emma, I must confess, that, when I have been seriously meditating upon our frequent conversations, I have been led to view the glories of nature, and the bounteous providence of God, and a doubt, as to the truth of my belief, has crowded itself upon my mind succeeded by a momentary ray of joy. But it is only momentary. I think it all delusion. My minister, my friends, and my dear parents, all, all tell me so.'

Emma, as usual, affectionately set before her the promises and consolations of the gospel of peace, and urged her in a tender manner, to examine and receive the truth without prejudice—to look beyond the vale in which education and custom had enveloped her, and lay hold of that hope which is 'sure and steadfast,' and 'endureth unto the end.' 'And,' added she, 'would you enter the courts of the Lord with joy, go with me, and sit under the ministration of that gospel which the angels, yea, which all things declare to be 'good tidings,' and there you will find, in the emotions of your own bosom, that peace which passeth understanding, and that joy which makes me all I am. I know you have often wished to attend our church; will you not go next Sabbath, and hear the truth for yourself?'

Clarissa, who had secretly, (yet with fear,) wished, for once, to hear that gospel which made her friend always happy, consented; but it was with reluctance, for she feared her parents anger, and her friends coldness.

The next Sabbath found Clarissa faithful to her promise. Emma did not see her until they were leaving church. Clarissa then caught her hand, and pressed it. Her words could not find utterance; but a tear, precious as the morning dew, fell upon her hand, that spoke more than tongue can tell, of the feelings of her overflowing heart. The text had been, 'We love him, because he first loved us.' 1 John, iv, 19. The preacher had expatiated with much eloquence upon the love of God, and illustrated, with happy effect, the unchanging nature of Jehovah—his impartial love and care towards all, even the unreconciled, and his fixed determination, as made known in the gospel, that in the fullness of time he will gather together all things in Christ, and that all the families, kindreds, and nations of the earth shall return and come to Zion, and sorrow and sighing forever flee away. In conclusion, he brought the subject home to the feelings of his hearers, in a plain and consistent manner, and with an inspiration and pathos that seemed a spark divine from the glorious subject upon which he was treating.

It struck conviction and a thrill of joy to the mind of Clarissa, and her hitherto pent-up feelings found relief in tears. But, ah! a change. Clarissa's friends had suspected the influence that Emma had with her, and now she had to endure the slow contempt and silent scorn of many a professed follower of Jesus. But, what was worse than all, she was refused the society of Emma. The rumor, that she had been found among the followers of antichrist, as they were styled, had been widely circulated; kind advice had been given her parents, and they, from mistaken notions of their daughter's happiness, had forbid her seeing Emma, who had twice called; first, she received the vague answer of 'not at home,' and again, that Clarissa did not wish to see her. This last she thought to be impossible.

Days and weeks rolled on, and Emma feared her friend had forgotten her—but in this she was mistaken. She had been sent to —— Seminary, not so much to increase her intellectual powers, as to reclaim her from her heretical opinions; but in this they failed. Gospel seed had been sown on good ground, and none were able to pluck it up, as a letter written to Emma, soon after her arrival at —— Seminary, will abundantly prove, but from which we can make but the following short extract:

* * * 'O, my dear Emma, I rejoice, with joy unspeakable, that the gospel of the grace of God hath appeared to me—that I have been brought out of the midnight darkness of error, into the marvellous light of truth! Would that I could describe to you the calm serenity and peace of mind that I have for one month enjoyed! It has in truth, outweighed whole years of my former life. But still I feel pained in being deprived of your society, and that of friend C——, who has scarcely spoken to me since she has known the change in my sentiments. Yet I can endure it, for I can now look forward in joyous anticipations, to the time when the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads—when they shall obtain joy and gladness and sorrow and sighing shall forever flee away. * * * * *

We have had a revival here, and many daily think they become the 'Lords freemen,' by hugging still closer the chains that hold them in bondage. O, how I long to take them by the hand, and lead them to the gushing fountains of the water of life! Would that I could rend the veil that covers their benighted minds, and which renders them impervious to the light of the sun of righteousness, and cause them to feel one ray of the peace-inspiring beams of truth. * * * Yes, let us rejoice! The genius of truth is abroad in the land! The glorious doctrine of a world's redemption is fast spreading! The North gives up, and the South keeps not back! The day star from on high has dawned! The heralds of 'good news' have unfolded the banner of 'glory to God in the highest—peace on earth, and good will to man!' And—

"The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy."

A WORD OF ENCOURAGEMENT.

Extract from a Sermon before the Otsego Association, by Orrin Roberts.

We are all seeking after happiness, the highest object of our desire. It is, indeed, "our being's end and aim;" and the doctrine we have embraced is well calculated to produce it. Were we engaged in spreading a doctrine that fails not to produce unhappiness, and other deleterious consequences, it would seem that if our hearts were warmed with benevolence, we could have but little courage in being thus engaged; but a gloom would be cast over all our path, and discontentment follow all our footsteps. But, beloved friends, we have the happiness to teach a doctrine which produces joy instead of sorrow; happiness instead of misery; peace instead of disquietude; cheerfulness instead of gloom; hope instead of despair; and one that preserves life instead of destroying it. Now for this joy set before us, as the product of our faith, I ask, may we not thank God and take courage? When we look around us and see how great a portion of even the *Christian* world is mantled in gloom—see how many are clothed in the deepest dejection, lingering out a life of wretchedness and wo—when we see how many affectionate fathers and mothers have, by a perversion of the Gospel, been called to mourn over the dearest pledges of their affection, who have fallen victims to insanity and premature death, and how many children have, by the same cause, been thrown upon the world as mourning orphans—when we see, even among our friends and relatives, some dragging out their existence under the appalling thought that God, the Father of mercies, has no mercy for them, and see that cruel and incurable despair has fixed itself upon the mind and stamped its haggard impress upon the countenance that tells what melancholly preys upon the heart—when we take in one comprehensive view all the mental suffering, anguish, despondency, destruction of life, and its usefulness to the world, all caused by a perverted gospel, or the want of the enlivening and heart cheering principles of the Gospel of Jesus Christ—what courage should inspire our hearts on seeing, in prospect, that joy set before us which our doctrine is so well calculated to produce! When we carry it into the very haunts of mental wretchedness and suffering, and see it light up the dejected countenance with a smile of joy; see it restore to happiness and usefulness, that mind in which frantic fury sat revelling, and striving to usurp the throne of reason; see it working its necessary influence in every condition of life, whether prosperous or adverse, giving to the disquieted that peace which passeth understanding, and to the mourning and sorrowful that joy which is inexpressible and full of glory—oh, what joy is ours!

What more can we have, or, indeed, what more can we ask to encourage us in bearing upon our lips this doctrine, to those who need its joys, its comforts, and its hopes? and what on earth, or in heaven, can be better calculated to call forth thanksgiving to God, for his unspeakable blessings, than the doctrine which produces such happy results as these? We can come to the bedside of departing worth, and as the spirit is about to burst from its prison of clay, by that doctrine we can impart a consolation and solace that the approach of death cannot weaken or destroy, and which the recipient would not exchange for all that time can afford, or the invention of men procure. To those who are called to mourn the bereaving dispensations of Providence, this doctrine comes as a comforter, in the prophetic declaration, "The days of thy mournings hall be ended"—and points, in proof of this, to the impartial love, universal goodness in the purpose of God, and the mission and faithfulness of his Son Jesus Christ, who came "to comfort all that mourn." The mourner can find in this doctrine a hope sure and steadfast, and which is an anchor to his soul, wherever he may be cast upon time's tempestuous sea, so that the storms of adversity cannot wreck his confidence, weaken his assurance, or avert his eye from the glorious prospect that lies before him, across the sea, upon the shores of immortality. He finds in it a faith, also, that wraps his soul in more than earthly enjoyment; and not only prepares him to meet here, with fortitude, the trials and misfortunes that are incidene to life, but spreads a holy charm over all the prospects of futurity—imparts its blessings here, and opens to the enraptured view an eternity of joy—"allures to brighter worlds, and leads the way."---*Magazine and Advocate.*

MINUTES,

Of the proceedings of the Chenango Association af Universalists, for the year 1834.

The ministers and delegates of the Chenango Association of Universalists, met agreeable to adjournment, at Hamden, Delaware county, on Wednesday Aug. 26.

1. Proceeded to organize by appointing Br. George Messinger, Moderator, and Br. *Charles S. Brown*, Clerk.

2. United in prayer with Br. C. S. Brown.

3. Received letters from the several societies.

4. Appointed Brs. G. Messinger, S. Corban, and W. Bullard, a committee on fellowship and ordination.

5, Heard and accepted the report of the committee of discipline. No cause of complaint.

6. Appointed Brs. N. Doolittle and C. S. Brown, committee of Discipline for the ensuing year.

7. Appointed Br. N. Doolittle to deliver the occasional sermon at the next annual meeting of this body.

8. *Voted*, That the societies of Hamden and Stamford be received into the followship of this Association.

9. Appointed Brs. G. Messinger and C. S. Brown, (ministers) and Brs. S. Corban and J. S. Coombs, (laymen,) as delegates to attend the State Convention, at its next session—Brs. S. Preston and W. Field, substitutes for lay delegates.

10. Granted a letter of fellowship to Br. Lewis Hyate.

11. Whereas it is desirable that the Gospel be preached throughout the boundaries of this Association—Therefore,

Resolved, That this Council, in accordance with the resolution passed by the State Convention, at its last session, recommend to our brethren in those places where there is no ministration of the Word, to appoint a committee to raise funds for the support of preaching for all, or for such part of the time as their ability may warrant, and report to Br. N. Doolittle, Oxford, Chenango county, the Standing Clerk of this Association; whose duty it shall be to use his his influence to supply such destitute places with the preached Word.

12. Appointed Br. Bullard to prepare the

Minutes of this Association for publication in the Magazine and Advocate, with a request that they be copied into the New-York Christian Messenger and Philadelphia Universalist.

13. Adjourned to meet at the Great Brook meeting-house, South New-Berlin, Chenango county, on the last Wednesday and following Thursday in August, 1835.

GEORGE MESSINGER, Moderator.
Charles S. Brown, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, Br. Doolittle. Sermon, Br. C. S. Brown, Matt. vii, 11, 12. *Afternoon*—Prayer, Br. G. Messinger. First sermon, Br. L. Hyate, Rom. vi, 23. Second sermon, Br. N. Doolittle, Philip. iv. 8. *Evening*.—Prayer, Br. Brown. Sermon, Br. Messinger, Acts v, 29.

Thursday Morning.—Prayer, Br. Doolittle. First sermon, Br. Brown, Mark v, 34. Second sermon, Br. Doolittle, 1 John iv, 1. *Afternoon*.—Prayer, Br. Messinger. Sermon, Br. Bullard, Rom. v, 20, 21. Addresses, Br. Messinger.

MINISTERING BRETHREN PRESENT.

Brs. G. Messinger, South Bainbridge; N. Doolitle, Lisle; C. S. Brown. Oxford; W. Bullard, Hartwick; L. Hyate, Otego.

LAY DELEGATES PRESENT.

Hon. A. Cary, Oxford; N. King and A. Holden, South New-Berlin; S. Corban and E. W. Corban, South Bainbridge; O. C. Watkins and W. Crawford, Stamford; S. Eels and S. Brisack, Walton; J. S. Coombs and J. Adams, Hamden; S. Genson, Smithville.

A spirit of perfect unity pervaded our Council—the services of public worship were performed in a solemn and impressive manner—during which a lively and thrilling interest was manifested by a respectable congregation of devout and attentive hearers. Reports from the several societies represented, were encouraging—the good cause of a world's emancipation from superstitious bondage, is in a highly prosperous condition. In Delaware county, which, but a short time since, was but a moral wilderness, several societies have been recently organized, and there are materials in abundance for the formation of several more. This county opens to some worthy and talented brother, an ample field of labor; and I know of no place where such an one is more wanted, and would be better received.

The measures recommended for raising funds as found in the Minutes, should be speedily put in practice, that the necessities of a destitute ministry may be supplied, and that those who preach the Gospel, may not die but live by the Gospel.

Br. Hyate, to whom was granted a letter of fellowship, is from the Baptist church—we commend him to the attention and kindness of the faithful—he is a worthy brother, and true—he is doing much good where he resides. Every week brings us the welcome news of accessions to the ministry of reconciliation. Brethren, we have abundant reason to thank God and take courage—let us double our diligence, and may the grace of our Lord and Savior be with you all. Amen.

Per order, WALTER BULLARD.

DEATH OF BR. REESE.

We briefly noticed the death of this excellent brother in our last. The following letter addressed the editors of the Magazine and Advocate, by Br. Kneeland Townsend, gives particulars which will be interesting to the reader. Well may we sorrow when such men are removed from us.

Brs. SKINNER and GROSH—The melancholy duty devolves upon me of informing you that our worthy brother and fellow-laborer, WILLIAM J. REESE, Pastor of the First Universal Restorationist society of Buffalo, is no more! He departed this life in the full possession of his mental faculties, with the most perfect composure and resignation to the will of God, on Saturday evening, the 6th instant, at 9 o'clock.

Since the breaking out of the cholera in this city, every moment of our lamented brother's time has been devoted to his truly arduous duties, and a large portion of it has been spent among the sick and dying—administering relief to the one, consolation to the other, and sympathy to all. He has at length himself fallen a victim to the disease—fallen in the path of duty; and it is almost superfluous to add that Christianity has lost one of its most able defenders—our denomination a faithful, talented, and devoted servant—the poor a sympathizing friend—society one of its brightest ornaments—his bereaved widow a most devoted, affectionate husband, and his children one of the fondest fathers, and the kindest friends.

The sickness which terminated his labors here, and his mortal career, commenced on Friday evening. All that medical science could do, was done in his behalf. But it soon became apparent, to himself at least, that the hour of his departure was at hand. He spoke of his decease to his family and friends, with that mildness and composure which was a particular characteristic of the man. On Saturday he joined in prayer with Elder Tucker, of the Baptist denomination, and at the close of his pathetic appeal to the throne of grace, twice raised his hands to heaven, and twice audibly repeated the deep, solemn *Amen*. After having made such brief arrangement of his affairs, as the circumstances would admit, taken leave of his weeping family, and repeating "Come, Lord Jesus! O, come quickly!" he resigned his spirit to the God who gave it.

At 4 o'clock of the afternoon of Sabbath, a large multitude of people assembled at his late residence, to attend upon the necessarily brief services of the occasion, and to testify their respect for departed worth. A portion of 1 Cor. xv, was read, the throne of grace addressed, and a few words of consolation tendered to the mourners, by the writer. At the grave the 444th hymn, of Streeter's collection, ("Deem not that they are blessed alone,") was sung, and the service for the burial of the dead was read by Mr. Shelton, of the Episcopal church, and the body of our deceased brother was committed to the silent house for all the living.

During the short period (four months) he has resided in Buffalo, he had (as he had previously done in all places where he was known) succeeded in securing the friendship and unqualified esteem of a large circle of friends, who manifested their attachment by an attendance in the chamber of sickness, at the bed of death, in the house of mourning, and at the last sad offices of respect. Among the many who were conspicuous for their acts of Christian kindness, we would particularly remember the Reverend clergy, generally, of the different denominations in this city. Their attention to all the offices of consolation and respect, was honorable to themselves and demands our thanks.

To each—to all who in the least aided in the duties of the occasion, the writer would tender his gratitude—to the afflicted, bereaved, disconsolate widow, his heart-felt sympathy. May God bless her—bind up her broken heart—heal her lacerated bosom—be a father, a protector and guide, to her fatherless children—and, finally, bring us all to meet in the regions of immortal bliss—to meet, no more to part!

RELIGION.

Why should I be religious? Should I practice religion in order to secure to myself happiness in the future world? No; for an immortal happy life is the free gift of God to man. "The gift of God is eternal life thro' Jesus Christ our Lord." "We are saved by grace."—As "pure and undefiled religion" is benevolence and uprightness united, and as goodness finds its reward *here*, "behold the righteous shall be recompensed *in the earth*,") I should practice religion and virtue with a view to secure to myself present and substantial good.

In the practice of true religion—the religion which the Savior taught—men find a present and full reward. The right kind of religion *is worth possessing—it pays its own way*. And he who is truly religious is abundantly satisfied with the amount of good which he finds in his heavenly course. He never looks for some extraneous reward hereafter, but realizes and fully believes that he finds his reward as he goes along. When he does good and communicates good to the children of men—when he visits the "widow and fatherless in their affliction," he experiences a "heartfelt joy." As it is more blessed to give than to receive—he finds a greater amount of good in the bestowment of blessings than the recipient does in receiving them. Hence I should practice religion and virtue—should do justly, love mercy, and walk humbly with God,—in one word—should be a "*doer*" of every good work—because I "shall be blessed in the deed." This, kind reader, is the reason why you should be religious, and the reason why every man should be religious.

I do not think, as many do, that for practicing religion *here*—I lay the Almighty under obligation to reward me *hereafter*. It is my meat and my drink to serve my Father and my God.—And I am fully satisfied with the reward I find in the service of heaven. And blessed be the Lord, I have no desire to fare any better hereafter than the rest of my fellow creatures. God grant that those who practice righteousness *here*, may be rewarded *here*, and that everlasting life and blessedness may be the portion of all men hereafter, and forever, Amen.—*Impartialist*.

New Association.

A new Association will be held and organized at Sheshequin, Bradford co. Pa. on the first Wednesday and Thursday in October next.

South Carolina Convention.

The South Carolina Convention of Universalists will meet near Gen. J. B. Earl's, Anderson District, on Friday, 17th Oct. next

☞ The "*Young Men's Universalist Institute*" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

Religious Notices.

Br. H. F. Stearnes, of Great Falls, N. H. will preach in Newark, N. J. on Friday evening 26th inst. and on Sunday 28th inst. Br. B. B. Hallock, will supply the Desk there on Sunday 5th of October, and Br. Asher Moore the following Sunday, 12th of October.

Br. T. J. Sawyer will preach at Bridgeport, Conn. Thursday evening, October 2.

Br. S. J. Hillyer will preach in Longridge Sunday Oct 12th, and at such place in the evening as the friends may wish.

Br. Asher Moore of Reading Penn. will preach at New London Ct. Sunday Sept. 28th, and at Westerly R. I. on the 1st Sunday 5th of October Evening Lectures can be given in the intermediate time. If desired, the friends will please make arrangements therefor.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br. James McLaurin will preach in Stanhope 28th inst. (to-morrow;) at Branchville, Oct. 5th; at Vernon, Oct. 8th; at Centreville, in the morning, at Mount Hope in the afternoon, and at Cuddebackville, in the evening of Oct. 12th; at Br. Wright's near Bellvale, Oct. 15th; and at Monroe Oct. 19.

MOUNT ARARAT.

Description of the Plain and Mountain.

The most interesting part of Armenia is that which from the earliest times, has borne the name of Ararat. (See Jer. li, 27. Also, Isa. xxxvii, 28, and 2d Kings xix, 37, where Armenia is used in our translation instead of Ararat.) On the mountain of the same name rested, when the waters of the deluge subsided, the Ark which preserved the father of the second race of men. This statement independently of the narrative contained in the Old Testament, is sustained by the strongest testimony of antiquity. It is the oldest tradition which has reached our times. Among the Persians Mt. Ararat is thence called Kuhi Nuach, *the mountain of Noah.* It rises from the midst of a vast plain, at first with easy ascent, and elevates itself to the region of the clouds by which the highest of its two snow crowned summits is always enveloped. The description given by Ker Porter of this remarkable mountain and of the region around it may with propriety be admitted here.

When this traveller first saw the two summits of Ararat, in November of the year 1817, its height did not appear to him to be extraordinary. "The elevation of the ground on which I stood, and the great number of mountains, which though of inferior height, served to confine my view disappointed me of the impression which I expected from the first sight of Ararat. That impression, however, was only deferred. After travelling to the southeast about forty verstes* we found at the termination of a long valley, the ruins of a caravanserai. Here we remained an hour, to give our horses rest. We found at this place an agreeable change in the appearance of the country around as well as in the state of the atmosphere. The uniform covering of snow had during the last day's journey, gradually disappeared. Grass had begun to spring up on the heights from which the snows had been melted. Through the opening of the valley were seen still fewer traces of snow, compared with the verdant covering which succeeded it. The air too, though cold, produced on the traveller, who had wandered hither over so dreary a track of country, the bracing effect of the breeze of Spring. We had, in fact, seen neither man nor beast during the whole route from the valley of Katschivan. Nothing disturbed the death-like silence of this depopulated waste.

As we advanced from our place of rest, the great plain of Ararat gradually spread itself out before us, and the mountain itself began to tower up to heaven in all its majesty. Its direction from the caravanserai was S. E. We were travelling to the east, over somewhat descending ground, with a rough and stony surface. After proceeding about ten vestres farther through some narrow, rocky defiles, and over several frozen streams, we arrived at a small Mahometan village where we spent the night.

On the morning of the 17th of November we set forward in a southeasterly direction. Our way was a rough and stony tract opening continually before us, and gradually descending from a great height, to the immense plain of Ararat. * * * Not a trace of vegetation was visible. Every where were seen volcanic stones, or rather cinders, black, hard, and porous, as if they had been thrown from a forge. In the course of this long descent, our attention was attracted to an elevation, of earth and rocks, which in any other neighborhood than that of Ararat, might be called a mountain. Its present state shows it to have been volcanic; but in what age of the world, cannot even be conjectured. No respectable writer of ancient or modern times, gives any account of volcanic eruption in the region of Ararat. Besides the above mentioned pieces of calcined stone, I observed during the descent fragments of rock of a reddish hue, which bore similar traces of the powerful action of fire. The valley still opened before us as we advanced, my whole attention was absorbed in the scene which it presented. I looked down upon innumerable villages, scattered over the plain, among which rose the towers and spires of the churches of Etschmiazin; the waters of the Araxes, glittering in the sunbeams, as it winds its way through verdant fields; and the low range of mountains which encircle the base of the awe-inspiring monument of the old world. But one must descend to the level plain to obtain a view of Ararat in all its grandeur.—From the place where we stood, it seemed as if the largest mountains of the world had been piled, one upon another, to form this huge mass of earth and rocks and snow. From the icy peaks of its two summits, rising majestically into the clear and cloudless sky, the sun itself is reflected with augmented splendor. Words cannot express what I felt as I gazed upon this mountain. My eye, unable longer to endure the dazzling glories of its summits, sought relief in tracing its apparently boundless outline, until it was lost in the mist of the horizon;—but returned again with irresistible impulse, to gaze once more on the insufferable brightness.

* * * * No human foot has trodden these inaccessible heights since the days of Noah.—Perhaps not even then; for I think the Ark must have rested, not on either of the two summits, but in the chasm between them. Several attempts have been made to ascend these formidable mountain-pyramids, but in vain. Their form, the snow and ice which cover them, are insurmountable obstacles. The cold alone, so great is the distance over the region of snow and ice, would prove fatal to any one who should persevere in the rash attempt to gain the summit."

* A verste is about two thirds of an English mile.

CONTENTMENT.

The ever varying scenes through which man is destined to pass in life—the uncertainty of all sublunary things, and the fears which he has been taught to entertain for his future wellbeing, all serve, when received in the light in which they are placed before him in nature, unaided by the voice of reason, and the divine aid of revelation, to render him unhappy and discontented.

The most fruitful source of discontent, perhaps, of all others, is, the light in which we are taught to view our Creator—the Lord of all things. What mind is there that can be contented, while in a state of unreconciliation to its Author—while under the influence of doctrines which represent him as a Being,

"Changeful, partial, passionate, unjust,
Whose attributes are rage, revenge, and lust?"

How can human nature bear the ills of life with composure, while under the influence of such unjust and erronous ideas of the Giver of every good and perfect gift?

When deprived of health, as many of our fellow creatures are, for a long period of time, suffering under many afflictions, can the belief that they, or any of their friends whom they hold most dear on earth, or even any of the human family, are exposed to endless suffering in a future state; can this belief support them under their trials, smooth the bed of sickness, and render them contented and happy? Or even in the most prosperous circumstances, surrounded with friends and every thing which this world affords, to render their situations pleasant; can they then be contented? No; there is something still which prompts the sigh. There is an aching void within the breast. It is an utter impossibility. He may be happy in the belief that he shall be saved, but this will not content him. Man cannot be contented with the belief that any of the human family will, or are in danger of suffering unending woe in the world to come. He has feelings in common with all mankind, which he cannot control; and those feelings rise in opposition to such ideas.

Will it then be said, that man cannot be contented while a pilgrim here upon earth? We trust not. We ask to be heard before this conclusion is made. The blessings of health—of friends, and the various comforts of life, all bestowed by our heavenly Father, are so many sources of enjoyment, and tend very much towards rendering us contented and happy. Yet something more is necessary—something upon which the mind can feed—some foundation upon which to build our hopes, which shall be as lasting as the Rock of Ages. Where can this something be found—this pearl which is above all price? It is to be found in the sacred record. 'And this is the record, that God hath given to us eternal life, and this life is in his Son.' This is the bread of God which cometh down from Heaven, and giveth life to the world. This bread satisfieth. 'If any man eat of this bread he shall live forever.' This bread fills the soul with joy and gladness. The scriptures teach, that all men will eventually partake of this bread and be satisfied. A belief in the truth, that all mankind will in the dispensation of the fulness of times become holy and happy, reconciles man to his lot and to his Maker. He becomes contented. He views God as his Friend, and not only his, but the Friend of all men. In sickness and in health, in prosperity and adversity, he sees the hand of a merciful Providence. And although his situation is not so agreeable as under more favorable circumstances it might be, still he suffers not discontent to find a seat in his heart. He views the dispensations of God, not as afflictions, but as blessings in disguise; and as such they serve to wean his affections from the things of this world, and direct them to the Fount 'from which all blessings flow.'

The believer in the final restitution of all things, has above all others, the strongest reason to be contented. He looks upon all mankind as his brethren in the Lord—he looks upon God as the Friend and Savior of all, and he has nought to do but to govern his conduct according to the blessed precepts of the gospel, 'peace on earth and good will toward men,' to become happy, consequently contented. 'For godliness with contentment is great gain.'—*Univer. & L.Repos.*

The lady alluded to below is the author of a small pamphlet comprising Important Questions with Scripture Answers, which has been extensively circulated in this region. *Ten thousand* copies have been published at this office, and upwards of *six thousand* of them disposed of within about two years. P.

MISS BARNES' WRITINGS.

The Universalists of this country are not strangers to the writings of Miss Lucy Barnes, a daughter, now deceased, of that venerable apostle of Universalism in Maine, the Rev. Thomas Barnes. The book containing her letters, &c. is one of the most acceptable works which has been published, and has been read by thousands, particularly females, with great satisfaction and comfort. But we believe it is now entirely out of print. We know not where we could look or send to procure a copy. Br. Bates informed us, at the Association in Turner last week, that he had received a letter on the subject of reprint-printing the work with a biography of father Barnes, from one of his surviving daughters, Mrs. Lovisa Buck, of Monson, Me., and has requested us to call the attention of our friends to the subject. As the work cannot be published without an encouraging assurance of their patronage, it is highly desirable that they should give information of their wishes. To this end, we invite them to give us their opinions, by letter, post free. We think the republication very desirable, and are willing to do what we can to encourage it.—*Christian Intelligencer.*

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 27, 1834.

THE METHODIST CHURCH.

We have many times alluded to the character of the Methodist Church government. For a long time we have been constrained to look upon it as the most aristocratical, as it certainly is now the most dangerous, religious orgaization in our country. We know that the Presbyterian denomination has usually been placed in the foremost ranks ; and the time has been when it was very justly so placed. But that time is evidently passed. The glory of the denomination, so far as its original character of *old fashioned Calvinism* is concerned, is departed forever. They are now distracted with intestine divisions. Breaches have been made which can never be healed. The spirit of inquiry is abroad among them, and it can never be suppressed. The mind cannot go back to its former thraldom, and consequently one repulsive feature after another of their unreasonable creed is discarded, and consigned to the abodes of forgetfulness. Within a very few years the once essential doctrines of *original sin, total depravity*, and of consequence, *infant damnation*, &c. &c. have been laid aside, or rather left far behind, in the "march of improvement," which has shown itself in doctrines, as well as in every thing else ; so that it is now a rare thing to hear the subject named in a Limitarian pulpit, unless it be in terms of the strongest disapprobation. The truth is, people will not bear it ; their better feelings revolt at such sentiments ; they have *begun* to reason and reflect upon the subject and the current cannot be turned. And in this way, the once formidable power and influence of the Presbyterian Church is brought low, and may be regarded in a good degree as "though it were not." On the principles of its original organization it is now emphatically *dead ;* for in the General Assembly, their highest ecclesiastical body, the new school party, (who are virtually Arminians, altho' they profess great veneration for the doctrines of the Presbyterian Church,) have obtained a very decided majority.

With the Methodist denomination the circumstances, at the present at least, are materially different ; though we think there are here evident symptoms of revolt, which will be more apparent in the course of these remarks.—From a mere handful as it were, they have grown to a great multitude, within comparatively a little space of time. From a weak, persecuted sect, they have passed to the strength and the spirit of the persecutor. Possessing a form of government ostensibly simple, but in reality the most despotic, and with it a mode of worship which addresses itself to the *passions*, rather than to the *judgment* of men, they have succeeded in acquiring great numbers, and a fearful power, which is now just beginning to develope itself. Or which at least the public have but just begun to reflect upon, in all its bearings.

We have called its government despotic, and we can conceive of nothing more so. The clergy have the supreme control of all its concerns, and by the organization of its Conferences, this power is mainly centered in its Bishops. The people, the laity, are mere cyphers—mere "hewers of wood and drawers of water" to their clerical task masters. They must contribute to build Churches, and to support them, and then to enhance the *publishing fund*, the *missionary fund*, and we know not how many other funds, and still be entitled to no voice whatever in the disposal of their own money.—They may build churches, but can never be allowed to supply their desks. They must rather go and sit *passively* under the preaching of whoever *the Bishop is pleased to send them—whether it is acceptable or not !*—a tyranny not exceeded by the Pope himself!

Its mode of worship, too, is peculiarly calculated to gather in all of an enthusiastic or fanatical temperament. It presents few motives to the mind for investigation or reflection, but rather calls for a blind devotion to its own peculiar forms, a supreme reverence for, and acknowledgment of, its immaculate "Discipline," (which, by the by, is the chain which secures their bondage,) and as a general thing promises heaven to those who can most zealously shout, "glory, glory" ! ! regardless of any considerations on which we should in reality glorify our Creator.

But with all its admirable machinery for building up, and retaining power, and which has already been so successfully used, we think we can discern some ominous clouds hanging over it, promising an eventual check upon its rapid strides to power and influence. An we rejoice in it. Not that we would exult over real misfortunes to our Methodist friends, or any one else, but that we rejoice in every thing that is calculated to break down and overcome tyranny of every kind, in any and every form. As the Master has declared that his kingdom is not of this world, we desire above all things to see its concerns left between man and his Maker, to whom alone he is justly accountable.

The elements appear to be at work for some, as yet, unforseen and important events. An inquisitive spirit is manifesting itself. Much speculation is abroad on the powers of the Methodist organization, and on the tendency of that power. The more interested and discerning, begin to exhibit signs of alarm. And this we have particularly noticed in what the Evangelist once termed the "great tube of the denomination," (the paper of this city,) which has for some time past exhibited great uneasiness. Almost every week more or ess of it has been occupied by an examination of "The Powers of the Ministry," "Ministerial Fidelity," expositions of the "Book of Discipline," &c. &c. And it has struck us frequently as very singular indeed, that so simple a thing as the "Discipline" of so *plain* and *simple* an organization, as the Methodist Church, should need month after month of editorial labor to bring it down to the level of common minds, so that it may be understood. The Discipline can be little better than a "sealed book" to the great majority of their order, if it needs such labored expositions to adapt it to their comprehension. But there is an evident anxiety on the subject. It is important that the people should understand the "Discipline," but then, ☞ they must understand it just as the leaders in this organization do, or it will not answer at all. They have the glorious liberty of reading it and understanding it for themselves, but must put just such a construction upon it, as the "organ" pleases to point out.

It is something like a year since we understood that much excitement existed among them, in this vicinity particularly. It approached very near a division, we believe ; so far that proposals were issued for a new paper, in direct opposition to the present over-grown establishment. Ministerial power and influence were the exciting cause, but the measure was never carried into full operation, from mutual concessions and accommodations, as we understood at the time.

The great organ of the denomination, as before hinted, has for a long time labored hard (and perhaps to the satisfaction of its own readers) to show that the Methodist clergy possess no power at all, but are the very humble, dependant servants of the people. This all may be, but from our perception of things, and the events of the last few years, we should think their *humility* partook of a very *arrogant* character. That is, with the principal leaders among them. We would not speak it of all, for we doubt not there are many amiable men among them, who have the genuine interests of christianity at heart, more than *self* or *party* aggrandizment.

As an evidence of the spirit of commotion now abroad, take another circumstance, which we have noticed. By a late number of their paper we learn that the Trustees of the Methodist Church in the city of New-York, have recently submitted to *Peter A. Jay*, Esq. a series of Questions for legal examination, touching the relative corporate powers of the societies and that of the general Conference over them. It would seem that a question of dispute had arisen, on the right of these Corporations to appropriate the collections in their churches to the liquidation of their society debts, instead of passing it into the general fund of the Conference ; or, whether the corporation could prohibit the collections directed by the Conference. After a full examination of the subject, Mr. Jay comes to the conclusion that the corporation cannot appropriate these collections to their own use, neither can they prohibit them, in their churches.—He says,

In the first organization of the Methodist society by Mr. Wesley, he established it as a principle, that the preachers should be independent of the people ; * for that as well as for other reasons he permitted none of them to be stationary, or to derive their support from any contract made with particular congregations, and he framed the system of collections to defray expenses. In this state Methodism was introduced into America, and at the time when the law of 1784 was passed, the ministers were appointed and paid as they are at present. The design of that act was, not to alter the doctrine, discipline, or worship of any denomination, but on the contrary, to sustain such doctrine, discipline, and worship, by enabling each congregation to manage its property through the agency of a corporation, instead of managing it as they had previously done, through the less convenient agency of private trustees.

By the act of 1784, the incorporated trustees have certain powers granted to them—and these powers cannot be exercised by the conferences. But the trustees themselves must exercise them so as not to defeat the very end and purpose of their incorporation.

They cannot exclude from ther meeting houses the preachers appointed in the manner prescribed by the constitution of their Church, nor impose upon them conditions inconsistent with it.

I do not mean to say that the conference have unlimited authority. But I am of opinion, that in directing their preachers to solicit from the liberality of their hearers the accustomed contributions, without which their system could not subsist, they have not exceeded their proper limits, and that the trustees ought not to resist them.

Here he affirms that certain powers are granted to the incorporated Trustees, which cannot be exercised by the Conferences, but still the trustees themselves *must* exercise these powers so as not to defeat the object of their incorporation ; and this incorporation is made with exclusive reference, and in subjection to, the almost unlimited powers of the clergy. For Mr. Jay himself says in another part of his "Opinion," that "by the book of Doctrines and Discipline it appears that the *government* of the M. E. Church ☞ is in the clergy ; they meet in assemblies called Conferences, in which the whole legislative, judicial, and much *of the executive power*, of the Society is vested. The Bishops name pastors for every congregation, being bound to change them at least every two years." And the Trustees, he remarks in the quotation above, "cannot exclude from their churches" the preachers thus sent by the Bishops. A sufficient evidence we should think of the despotic character of their church government.

How extensive may have been the difficulties which have led to this legal investigation, we cannot of course say. Or if they have been serious, it is equally difficult to determine how far it may allay the uprisings among them. But of this we feel satisfied, that there is a spirit of rebellion in their midst, which must sooner or later prostrate their power and influence. The exertions of the more ambitious, aided by the peculiarities of their association may prolong this consequence, but it must eventually come. Under a government like ours, people will not long submit to supreme dictation, either religiously or politically. Let the strong arm of oppression once begin to bear heavily upon them, and they are aroused at once to thought and action. And we rejoice in it, for here lies the safety of both our religious and civil liberties.

As before observed we indulge not these feelings exclusively towards the Methodist denomination. We would extend them to all spiritual tyrany—to every denomination that would attempt to lord it at all over "God's heritage." And we cannot but conceive that a general observation of

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* As evidence of the great desire manifested by the Methodist editors to construe every thing for their readers, take the following Note of theirs on Mr. Jay's remark that Wesley designed the preachers should be "independent of the people," to wit :—

"It is to be presumed that Mr. Jay means here that "independence of the people" which relates to the exercise of their functions as ministers of the Gospel, and particularly as itinerant ministers, for in no other sense is it true that they are independent of the people. As it respects their temporal support, no ministers are so dependent upon their people as the Methodist, as they derive it wholly from voluntary contributions."

Really, is it to be presumed that this "independence of the people" relates to their functions as ministers of the gospel ! when it is expressly declared that to effect this "independence" they were not allowed to draw a support from any contract made with the people ? What a natural construction ! ! Doubtless he did allude to "their functions as ministers of the Gospel" ! ! !

the present state of the Christian world, must be highly gratifying to the liberal and philanthropic mind. Long established systems, which have been based upon the creeds and commandments of men, rather than upon that gospel which is freedom in its greatest perfection, are tottering to their very centre, and must ere long give place to more rational views of the character of God, and of the destiny of man. And although particular denominations may now possess undue powers and influence, by our helping along the spirit of inquiry, we may easily disarm the beast, and deprive it of that power which otherwise it would too surely exercise over us. And above all, we should take warning to ourselves and so conduct that our own denomination may be preserved from that sore re-action which many others we think, from the signs of the times, are inevitably doomed to undergo. P.

PROCEEDINGS,

Of "the General Convention of Universalists in the United States," at its first session, held in the city of Albany, N. Y. Sept. 1834.

TUESDAY EVENING, Sept. 16th.

The Convention was called to order by Br. Thomas Whittemore, Moderator of the last session of "the General Convention of the New-England States and others;" and the members of the Council were requested to present their credentials: Whereupon the following persons took their seats. From

MASSACHUSETTS.

Hosea Ballou, Thomas J. Greenwood, Benjamin Whittemore, Thomas Whittemore, S. W. Paige, John Wenzel, Henry Bowen, Elias Howe.

NEW-HAMPSHIRE.

William S. Balch, H. F. Stearns, Moses Ballou, Robert Morse, George A. Cossit.

CONNECTICUT.

Matthew H. Smith, Charles Spear, Zadoc Stevens, Whitfield Coles.

VERMONT.

Warren Skinner, William Bell, J. M. Austin, W. S. Ballou, S. D. Waldbridge, Jeremiah Dow, Davis Rich, Thomas Smith.

NEW-YORK.

Dolphus Skinner, Thomas J. Sawyer, I. D. Williamson, Pitt Morse, Cornelius Harsen, Stephen Van Schaack, Ira Curtis, Levi Wood.

PENNSYLVANIA.

A. C. Thomas, Jacob Myers, S. W. Fuller, Asher Moore, Elijah Dallett, Adam Brown.

After invoking the divine blessing with Br. D. Skinner, the Convention proceeded to the election of its officers by ballot, when the following persons were declared by the Chair duly elected.

Br. HOSEA BALLOU, Moderator; Br. T. J. SAWYER, Clerk. Br. A. C. THOMAS was appointed Assistant Clerk.

It was moved that a Committee be appointed to arrange the public services during this session; and that the Trustees of the First Universalist Society in Albany together with its Pastor, Br. I. D. Williamson, be said Committee. Passed. The Report of said Committee will be seen in the order of services.

United in prayer with Br. W. S. Balch, and adjourned to meet at 8 o'clock on Wednesday morning.

Met according to adjournment; and opened the Council with prayer, by Br. S. W. Fuller.

It was moved that a Committee consisting of one member from each State delegation in this Convention be appointed by the Chair, to report a Code of By-Laws for this body. Whereupon the following gentlemen were appointed.

Thomas Whittemore, Mass.; Wm. S. Balch, N. H.; Zadoc Stevens, Ct.; Warren Skinner, Vt.; I. D. Williamson, N. Y.; Elijah Dallet, Pa.

Voted that a Committee of three be appointed to receive requests and report on the most favorable place to which this Convention shall adjourn. Appointed Warren Skinner, A. C. Thomas, and T. Whittemore, said Committee.

Heard Reports of the condition of our cause in Massachusetts, New-Hampshire, Connecticut, Vermont and New-York.

The Council adjourned to meet at 8 o'clock Thursday morning.

Met according to adjournment and opened the council with prayer by Br. J. Potter.

Heard Report of the condition of our cause in Pennsylvania.

The Committee appointed to draft a Code of By-Laws reported, and after mature deliberation, the following was adopted.

Code of By-Laws.

I. On each annual meeting of the Convention the Moderator of the preceding meeting shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither is present, any member may call to order.

II. The first business of the Convention shall be to receive the certificates of delegates.

III. The Moderator, Clerk and standing Clerk, shall be elected by ballot—other elections may be made in such manner as may be determined at the time.

IV. After the election of officers, the records of the preceding year shall be read by the Clerk, together with the constitutions, and the Bye-laws.

V. The appointment of Committees shall devolve on the Chair, unless otherwise ordered at the time.

VI. No member of the council shall be allowed to speak more than twice on any motion without permission from the chair.

VII. No laymen shall be received as proxy for a clerical delegate, nor shall a clergyman be received as proxy for a lay delegate.

VIII. All Reports, Resolutions, Motions and Amendments thereto shall be reduced to writing, at the request of any member of the council.

IX. Every member speaking shall address the Chair, and shall not be interrupted, unless to call him to order.

X. The Moderator, vacating the chair, may appoint a chairman *pro tempore:* but this appointment shall not extend beyond an adjournment of the Council.

XI. The Moderator shall have the privilege of speaking on questions of order, in preference to other members.

XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two-thirds.

The Clerk read a letter from Br. Hosea Ballou 2d, resigning the office of Standing Clerk which he has for several years held under the General Convention of the New-England States, &c.

Proceeded to the election of a Standing Clerk. The votes being counted, Br. HOSEA BALLOU 2d was declared duly elected.

Br. W. S. Balch introduced the following preamble and resolution which was adopted.

Whereas, it is very desirable to obtain a correct statistical account of the present condition of our denomination throughout the United States; therefore,

Resolved, That the several State Conventions be requested to obtain through their Associations as far as possible an exact statistical account of the order of Christians to which we belong, within their respective bounds, and report the same to the next session of this Convention.

It was moved that Br. Stephen R. Smith be appointed to deliver the occasional sermon at the next session of this body, and that Br. A. C. Thomas be designated as substitute. Passed.

The following resolution was introduced and unanimously adopted.

Resolved, That the thanks of the Convention be presented to our worthy Br. Hosea Ballou for his excellent occasional sermon, and that a copy be requested for publication.

Voted that the Clerk be instructed to prepare the Minutes of the proceedings of this Convention for publication, and accompany the same with a Circular Letter.

The Committee on adjournment reported that they had received requests from Hartford, Ct.; Philadelphia and New-York, asking the next session of this Convention to be holden in these cities respectively. The Committee recommended Hartford as the most suitable place. The Report was accepted.

Voted that this Convention adjourn to meet in Hartford, Ct. on the evening preceding the third Wednesday of September, 1835.

United in solemn thanksgiving and prayer with the Moderator. Adjourned. HOSEA BALLOU, *Moderator.*

T. J. SAWYER, *Clerk.*

A. C. THOMAS, *Assist. Clerk.*

ORDER OF PUBLIC SERVICES.

Tuesday Evening.—Prayer, Br. A. C. Thomas. Sermon, Br. M. H. Smith. Text, Matt. xix, 27, "What shall we have therefore?"

Wednesday Morning.—Prayer, Br. C. F. Le Fevre. Sermon, (Occasional) Br. H. Ballou. Text, Luke xii, 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Afternoon.—Prayer, Br. W. Skinner. Sermon, Br. A. C. Thomas. Text, John xviii, 38, "What is truth?"

Evening.—Prayer, Br. T. J. Sawyer. Sermon, Br. T. Whittemore. Text, Acts xvii, 18, "He preached unto them Jesus and the resurrection."

Thursday Morning.—Prayer, Br. J. Potter. Sermon, Br. P. Morse. Text, Isa. lii, 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Afternoon.—Prayer, Br. J. Myers. Sermon, Br. D. Skinner. Text, Acts xviii, 17, "And Gallio cared for none of these things."

Evening—Prayer, Br. J. M. Spear. Sermon, Br. K. Haven. Text, Gal. iv, 18, "It is good to be zealously affected always in a good thing."

MINISTERING BRETHREN PRESENT.

Massachusetts.—Hosea Ballou, Benjamin Whittemore, Henry Bacon, *Boston.* Thomas Whittemore, *Cambridgeport.* T. J. Greenwood, *Framingham.* Massena B. Ballou, *Stoughton.* Gilman Noyes, *Spencer.* David Van Alstine, *Princetown.* John M. Spear, *Hyannis.*

New-Hampshire.—Wm. S. Balch, *Claremont.* Moses Ballou, *Bath.* H. F. Stearns, *Great Falls.*

Connecticut.—Matthew H. Smith, Rufus O. Williams, *Hartford.* Charles Spear, *Granby.* Daniel Tuttle, *Farmington.*

Vermont.—Warren Skinner, *Shaftsbury.* Wm. Bell, *Woodstock.* Kittridge Haven, *Shoreham.* Henry Gifford, *Shrewsbury.* John M. Austin, *Montpelier.* Eli Ballou, *Swanton Falls.* Wm. S. Ballou, *Hartland.* Hosea F. Ballou, *Whitingham,* Samuel A. Davis, *Rockingham.*

New York.—I. D. Williamson, Charles Woodhouse, *Albany.* Dolphus Skinner, *Utica,* Pitt Morse, *Watertown.* Levi Marvin, *Duanesburg.* Maxey B. Newell, *Schodack.* Thomas J. Whitcomb, *Schenectady.* Salmon C. Bulkeley, *Peekskill.* Jesse Bushnell, *Fort Plain.* L. C. Brown, *Bridgewater.* L. L. Saddler, *East-Bloomfield.* William Whittaker, jr., J. Bachelor. *Hudson.* Job Potter, *Cooperstown.* Joshua Briton, jr. *Middleville, Herk. Co.* Russel Tomlinson, *Le Roy.* Timothy C. Eaton, *Wolcott.* Shaler J. Hillyer, *North Salem.* C. F. Le Fevre, T. J. Sawyer, *New-York.*

Pennsylvania.—A. C. Thomas. S. W. Fuller, Asher Moore, J. H. Gihon, jr. *Philadelphia.* Jacob Myers, *Petersburg.*

CIRCULAR LETTER.

The General Convention of Universalists in the United States to all of like precious faith within its bounds, sendeth Christian salutation;

Brethren,—Under the kind providence of God, we have been permitted to hold our first session. It will be seen by a reference to the proceedings that six states were represented in this Convention viz. Massachusetts, Connecticut, New-Hampshire, Vermont, New-York and Pennsylvania. The number of delegates present was respectable, constituting a council of thirty nine members.

The business of the Council was transacted with great harmony and a spirit of mutual friendship and concession was manifest throughout. A code of By-Laws was adopted, which it was hoped might be found useful in future sessions. The Convention is particularly anxious to obtain more extensive and definite statistical information concerning the sect of Universalists in the United States. For this purpose a preamble and resolution were adopted requesting the several state Conventions to furnish the General Convention with whatever facts they might be able to collect. This is solicited not only from state Conventions which consider themselves in fellowship with the General Convention, but from all without regard to their connexions with this body, and where no state Con-

vention, Association, or other public body exists, any information from our brethren individually will be gratefully received. The convention desires, if possible, to ascertain how many preachers of the Universalist faith there are in the United States, and Canada—how many societies—the number of their members—how large a portion of the time they enjoy the ministry of the word—how many meeting-houses are owned wholly, or in part by our friends—and what exertions they are making for the establishment and diffusion of our holy faith:—In short the Convention would be apprised of every thing within the knowledge of our friends concerning the present or prospective condition of our cause.

From the State Convention of Massachusetts we received a very interesting Epistle,* furnishing to a considerable extent the desired information. From this epistle it appears that there are in the State of Massachusetts, fifty six preachers and ninety six Societies. These constitute three Associations, and one State Convention. Two periodicals devoted to the propogation and diffusion of Universalism are published within this State possessing an aggregate subscription list of about seven thousand.

From the other states represented in this Convention we received no written statements.—Much very interesting information however was furnished by the delegates present. Time will allow us only to mention some of the results drawn from these statements.

Our cause in Connecticut was said to be as prosperous as at any previous time. There are about ten preachers in the State, and twenty-five societies. It has one Association and a State Convention. One or two new meeting-houses are in progress.

In New-Hampshire seven years ago there was but one preacher. He was located at Portsmouth. Now there are sixteen, and between sixty and seventy societies. We have four Associations, and State Convention. Universalists constitute the third denomination in the State.

In Vermont there are about thirty preachers and between sixty and seventy societies. These are united into four Associations and constitute a State Convention. Four houses of public worship have been completed or are in a state of progress this season.

In New York the progress of Universalism may be said to have been rapid during the last ten years. There are now about one hundred preachers and one hundred and fifty societies.—There are twelve Associations and State Convention.

In Pennsylvania the cause is highly prosperous. There are twelve or fifteen preachers, and probably twice that number of societies. There is now one Association and State Convention.—Two other Associations will be organized during the present season.

This of course affords but a very imperfect view of the denomination in these several States. Most of our ministers itinerate considerably, and many places enjoy occasional preaching where no societies are formed. The press is likewise exerting a powerful influence throughout the Union. Our books, periodicals, pamphlets, &c. are finding their way into every neighborhood and cannot but produce the most happy effects.

During the session of the Convention seven public services were held, and the discourses listened to by respectable and attentive audiences. It was truly a season of refreshing to many hearts. Brethren separated by several hundred miles, here met for the first time and enjoyed the delightful interchange of fraternal and christian affection. No root of bitterness sprung up to mar the happiness of the scene, and the hour of parting brought with it many feelings of regret.

The next session of the Convention will be semi-centennial. It will then have been fifty years since the organization of the Old General Convention. God grant that it may be a jubilee indeed. This circumstance will render the occasion one of thrilling interest, and the facilities of access which Hartford presents will, we doubt not, also contribute to ensure a very large attendance, and it is confidently anticipated that we shall then meet delegates from Conventions not this year represented.

With the most lively gratitude to God for past mercies, and the success with which he has crowned our feeble and imperfect labors; with ardent and confident prayers for a continuance of his love and guidance, we look forward with pleasing anticipations to the future. Truth will eventually triumph over predjudice and error. God's love will be known and acknowledged, and the victory of Christ over death and hell be seen and rejoiced in by the whole family of man. Go on, then, brethren in the good work: labor with zeal and perseverance: trust in God who is the Savior of all men: be careful since you have named the name of Christ to depart from all iniquity: And to this end we "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." By order, THOMAS J. SAWYER.

REV. JOEL PARKER.

Some obliging friend, (we presume Br. Camp,) has forwarded us the New Orleans Bulletin, of the 4th. and the Lousiana (New Orleans) Advertiser of the 6th inst. In the editorial columns of both of these papers we find the Rev. gentleman named above, handled quite unceremoniously.—Mr. Parker is well known in this region for his very *learned* assaults on the doctrine of God's impartial grace, and as the pastor, for a time, of the Dey-street Church in this city.—As it is not in the character, (or history) of this gentleman to tarry long in a place, after a year or two's labor in this city, he bent his course to New Orleans, as a new field for his operations. We believe he has spent two seasons in that city, taking especial care to travel to the north, during the summer months, *for the benefit of his health*, and also to work on the sympathies of the North, in behalf of the *heathen* of the South.

In the course of his peregrinations of this season, he delivered a Lecture in Hartford, Conn. and as money was "a part" of his "object in visiting the North," he gave a most lamentable picture of the vicious and irreligious character of the inhabitants of New Orleans, earnestly soliciting funds for the purpose of building a church, and establishing "a permanent religious influence" there. His misrepresentations, (as they are unqualifiedly pronounced,) have reached the ears of the traduced, and the two editors in question speak of Mr. P. in no measured terms of reprehension. If the Advertiser and Bulletin are correct in their statements, (and we certainly think they must be better prepared to judge of the character of their own population than a comparative stranger,) Mr. Parker has been very tenderly used by them considering the provocation given. Our friends of New Orleans, have probably yet to learn that with such men as Mr. Parker, every thing is the rankest infidelity, that does not come up precisely to their fanatical notions of things—their peculiar criterion of judging of Gospel truth. And that if *they* were to judge the land, it would in truth be "wo! wo! unto the children of men!" Fortunately for mankind *they* have not the disposal of our eternal concerns, and therefore may we trust in the Lord who is ever faithful and just. If we can make room in our next we shall copy the leading observations of the two papers named. There are one or two points which we wish particularly to notice, but have not room for the extracts now. P.

Br. Nelson Doolittle, late of Lisle, Broome co. has removed to Oxford, Chenango co. N. Y. to which place he requests all communications for him hereafter to be addressed.

*** We tender our warmest thanks to Br. Charles Spear for the package of excellent articles just received from him. We shall present them to our readers (from week to week) with much pleasure. There are several other brethren from whom we should be gratified to hear in the same way.

POUGHKEEPSIE.

This is one of the most pleasant, and at the present time, one of the most thrifty villages on the Hudson. Until within a few months, the doctrine of Universalism had never been proclaimed here. Several discourses however have been delivered during the last year. On Sunday last we had the pleasure of speaking to very respectable auditories concerning the things that pertain to peace and happiness. The candid attention we received and the respectability of the congregation gives us much encouragement. We cannot but confidently anticipate that ere long our cause will be established here. Our leading friends are resolved to take immediate measures for securing a regular, or at least frequent occasional ministry of the word.

To show that there is some zeal in that region we may remark that we had hearers from the distance of twenty two, and one gentlemen, of twenty eight miles. God grant that the time may soon come when they shall enjoy greater privileges. S.

PROSPECTUS

OF THE 4TH VOLUME OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS and P. PRICE.

As the third volume of the Messenger is now drawing to a close, it is proper we should call the attention of patrons and the public to our proposals for the *fourth* volume. We ask for their patronage to it, and interest in its behalf, with the greater confidence at this time, as the paper may now be regarded *as permanently established*. And it is with much pleasure and gratification that we recur to the steady and flattering increase of its subscription—to the many private and public commendations which the paper has received, as an evidence that the exertions bestowed upon it in the past have not been fruitless, and that it is not an unworthy coadjutor in the glorious cause in which it is engaged.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its conductors, and will continue to be, to give it that character and standing, which shall *entitle* it to respect from its opposers, (whether it *receives* it or not,) and which shall secure to it the most perfect confidence of its friends—to make it, in short, what it *professes* to be, *a Universalist paper, in truth and verity*.

In addition to the ordinary course of such a work, an interesting discussion is now in progress in its columns, between Rev. Ezra Stiles Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, "Is the doctrine of endless misery taught in the holy scriptures, or, do they teach the final holiness and happiness of all mankind?" We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, *increased* effort to extend its circulation. Although it is prospering, and its continuance is *sure*, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we belive it will not be in the hearts of *Universalists* to turn them away empty handed. Let every friend then remember it substantially in the way of increase to its patronage. They all know the necessity of sustaining a work of the kind in the important locations which this occupies. They have given a nett gain of about 900 on the present vol.; and shall we not look for at least the same on the next?

TERMS.—The "Messenger and Universalist," is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at $2 per ann. in advance, or $2,50 if not paid within six months. Publishing Offices, No. 2 Marble-Building, Chatham-Square, foot of Bowery, N. Y. and 132 Chesnut-st. Philadelphia. Letters to be addressed "P. Price, 2 Chatham-Square, N. Y." *post paid*.

For Religious Notices, see 3d page.

*This Epistle is necessarily deferred until next week for want of room.—Eds.

LOOK ALOFT.

BY THE AUTHOR OF "GUY RIVERS."

Is the night around thee,
Has the tyrant bound thee—
Fortune known so oft?
Cease thy deep repining,
Lo! a star is shining—
Look aloft—look aloft.

See where, bright before thee,
Beams a planet o'er thee,
Wooingly and soft—
Looks the hour not brighter?
Is the chain not lighter?
Look aloft—look aloft.

In the coming hours,
Life shall bring thee flowers,
Beautiful and soft:
Banish then thy sadness,
Give thy heart to gladness—
Look aloft—look aloft.

And when earth grows dreary,
And when hours seem weary,
As we feel them oft—
Let thy heart not languish,
Cheer thee in thy anguish—
Look aloft—look aloft!

Knickerbocker Magazine.

THE VILLAGE CHURCH.

I must confess there is something peculiarly solemn about a very old church. The associations which are connected with its history are far more forcible, and commands more of my feelings and holy admiration, than all the frivolous pomp which is flung around some of the more modern edifices, dedicated to the Almighty. There was one of simple structure in my native village, which had bravely struggled through the winds and storms of more than seventy years—and it might have been stiled the first symbol of civilization in that quarter of the country, for its taper spire, running lightly up among the heavy foliage of the forest, was the first object that denoted to adjacent settlements the commencement of another village.

The yeomanry of those days were an enterprising and persevering race, and, one by one, the regal looking trees crashed away in the solitude, until the wilderness was changed into broad open lawns, and the full glare of sunshine gleamed upon the burnished spire. There was, however, one reservation which I especially admired, and which proves that some sparks of poetry and fine feeling are always found to light up the most rugged hearts. This reservation was a few clumps of tall, pensive, drooping elms, which had escaped the general destruction, and been left to throw their trembling shadow over the building. The swallows know this spot well, and I have oft been amused in a spring morning, to see them sail and dart around it, twittering to themselves, as if busily intent upon securing some approved mouldy nook wherein to construct their nests.

About twenty years after the erection of the church, the bell cracked spontaneously. It was never rung on any but the Sabbath, (save in case of funerals,) and as it met with this misfortune on a week day, it was rather difficult to account for it. Some thought the church was in a decline, and that the pious bell had committed suicide, rather than call the backsliders together—but on a meeting of the good villagers, the testimony of each, in regard to himself completely eradicated this supposition. Others asserted that it cracked for want of more action—but *they* again were counted too enthusiastic.—Others suggested that a very wicked man must have recently died, and that after having tolled him to his grave, the bell cracked, as a warning to the living. This, at first, gained considerable credit, until it was recollected that Deacon Dewey was the last man who had closed his earthly pilgrimage, and then the last conjecture fell to the ground. It was said that old John Le Fogg knew the exact cause of the catastrophe, but if he did, he likewise knew enough to keep it to himself;—and after his death few questions were asked concerning it.

It was in this church that the first sounds of inspiration fell upon my infant ears. It was here that parental fondness kept an eye upon me to check all my unhallowed actions. How well I recollect each snowy head that then stood up around me—the roguish smile of childhood—the form of beauty, decked out with scrupulous nicety—all the little matters of those days float around with strange beauty—and the old church, mouldy and crumbling, though it be, is to me like some precious volume, where I may read the history of many years.

Finally, I loved the old church because my mother had loved it before me. And when she died, I will recollect the peculiar respect evinced at her burial. She had, in her days among the living, been particularly assiduous in attending to all those little elegancies which a feeling of reverence to the house of God commands; and when she was no more, I well recollect the few dark pieces of cloth which were hung around—the low, heavy, solemn swell of the organ—the bier carried up through the middle aisle, and carefully rested before the chancel—the man of God, while the fresh wreck of death was yet before him, exhorting his hearers on the shortness of life. All these come home to my bosom with a mighty force. And even now, at this late day, when I stand beside her grave, lulled by the rustling of the ancient trees into a pleasing but melancholy abstraction, the scene is re-peopled by those who have long since gone down to the dust, and I can almost think I hear the dark-robed pastor solemnly breathing out his prayers, and the low amen, in which all voices joined at the conclusion.

But the old church is gone! I have just heard that the hand of improvement has been there and struck it to the earth. The old trees that stood around, have lost their support, and droop yet lower to the earth. Well, so it is. One tear to thy memory, and then—farewell.—*N. Y. Mirror.*

NECESSITY OF RELIGION--An Extract.

We all need religion as a guide, a friend, a consoler. There are times when we are nothing without it. There are times when the spirits sink and a mingled feeling of weariness and dissatisfaction comes over us; when the earth seems vanity, the world empty, every person hollow hearted, truth and virtue a dream. A dark, heavy cloud rolls over our horizon and shuts out all prospect of future good. Thick, impervious gloom gathers around the heart. It is then we sigh for some sunbeam to dissipate that cloud and to disperse that gathering gloom. Religion is that sunbeam, which coming down from the Father of lights, makes a glorious day in the soul, cheers the heart and leaves a track of light along the darkness through which we must pass.

We not only need religion to sustain us in the dark and gloomy periods of our lives, not only need it to impart to us strength to bear our trials and sorrows, but we need it to give confidence to virtue and vigor to benevolence. Take away religion, and man ceases to be man. He becomes but a selfish animal. He wraps himself up in himself, and seeks, regards only his own interest. All those emotions, all those sympathies which carry him away from himself die. He no longer listens to the claims of humanity. The wants of the afflicted widow and the starving orphan, do not move him. The beings around him are but the plant that blossoms in the morning, fades ere it is noon, and is withered and dry ere it is night And why should he labor to do good to such frail, and perishing, and worthless things? It is only he who sees the human soul the image of God, only he who sees and feels the immense worth of the soul of a human being, that will labor for another's good. Philanthropy without religion is an unmeaning term. Take away the truth religion discloses and there would be in man nothing to love, nothing to benefit.—*Christian Register.*

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